Anglican Digest



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THE ANGLICAN DIGEST

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Passiontide

Most of you know that I have a passion for Passiontide, having walked the way of the cross through the ancient liturgies of Holy Week, and particularly those of the Three Sacred Days. For the first time at Grace Church in Cedar Rapids, Iowa, when I was a seminarian, I found the foundations of my faith and THE faith so powerfully presented that my spiritual life was changed for ever.

Over the years I've written many times about Holy Week. However, over the past couple of years, Transfiguration has welcomed so many new members that reacquainting ourselves with the riches of Holy Week from time to time is a good thing,

I think.

Holy Week

This is the single most important time for faithful Christians. In this week we walk, once more, the way of the cross with our Lord; we ride with him in triumph into Jerusalem and turn on him with the crowd to shout. "Crucify." We set a table and will be beside our Lord as he bears the burden of our sin up Calvary's hill to the cross. Finally and joyfully we are witnesses to the empty tomb and the glory of Jesus' resurrection. We hear his charge to "go and tell."

Palm Sunday

The Lenten Array vestments, reminiscent of sackcloth, with passion red orphreys (bandings) and black crosses, change to passion red vestments, reminding us that it is through the blood of Iesus that we have been redeemed. Palm Sunday begins with The Liturgy of the Palms, which centers on Jesus' triumphal entry into Jerusalem and the people's shout of "hosanna." But quickly — as quickly now as then - our shout turns to a shout of "crucify," as the congregation takes the part of the clamoring crowd in the reading of the Passion Gospel. How fickle we are! Our beginning notes were of joy and triumph. But as the liturgy proceeds, we turn to a somber tone as we enter into the experience of the last days of our Lord's life. Yet, even here, ours is not a period of mourning over loss, great as it is, but a solemn joy that in Christ's death, salvation has been accomplished for all humankind.

Monday and Tuesday of Holy Week include special celebrations of the Holy Eucharist that

recall the Bethany visit of Jesus to the house of Simon, the woman's offering of ointment and Jesus' casting out the money changers from the temple.

Tenebrae

On Wednesday in Holy Week we participate in a devotion dating back to the 7th or 8th century. The Office of Tenebrae (meaning "darkness" or "shadows") is a distinctly scriptural service that takes all its text from the Bible. It is characterized by the successive extinguishing of candles and other lights as the service progresses until the entire church is in darkness save for the light of one candle that signifies the light of Christ. Then that light, too, is removed from sight to symbolize our Lord's death and burial and the apparent triumph of the powers of evil. After a time, a loud noise is made, reminding us of the earthquake at the resurrection (Matthew 28:2), the candle is returned to view and by its light we leave the church in silence. ancient chant from Lamentations and the moving responses sung by the choir add depth and beauty to this service.

Three Sacred Days

The Triduum begins with the principal liturgy of Maundy

Thursday and concludes with the First Eucharist of Easter at the Great Vigil on Easter Even. These are not unrelated services. but one great liturgy that begins with the Maundy Thursday Eucharist and concludes with the Great Vigil of Easter. From each part of the Triduum we leave to attend to our secular responsibilities, only to return to continue our work of worship. While our job as Christians is to be "in the world" representing Christ throughout the year, on these three days that focus changes. During the Triduum our Christian work is to be "the Church in church" participating in retelling the story of our salvation. It is from retelling the story of our faith along with its weekly remembrance (Sunday worship) that we draw strength to "go into the world to love and serve the Lord."

For the Christian there can be no more important place to be nor thing to do during these Three Sacred Days.

Maundy Thursday

We recall the Institution of the Lord's Supper. The Passion Red vestments, veiled crosses, triptych and other artwork remain to remind us that while we celebrate the strengthening gift of the Body and Blood of Christ, we are yet but a step away from his death and burial. Following the sermon, we wash each others' feet remembering the "mandatum," — the command of humble servanthood - that Jesus gave his friends ... to do for others as he had done for them. After we receive Communion, our emotions heighten as we join in singing the great "Tantum ergo" (Hymn 329, stanza 5: "Therefore we before him bending, this great Sacrament revere") while the Blessed Sacrament is taken in solemn procession from the high altar to the Altar of Repose, where the faithful keep watch or vigil through the night until the hour of crucifixion. As the altar is stripped of its raiment we are put in mind of the cold, barren tomb that awaits the body of the crucified Jesus.

Good Friday

Our attention is drawn, in a somber and solemn manner, to the death of Jesus, the Christ. The dramatic reading of the Passion Gospel, the ancient Solemn Collects and Veneration help us focus on venerating the cross, the

instrument of our Lord's most painful death. The Holy Eucharist is never celebrated on Good Friday nor on Holy Saturday until after sundown. On Good Friday, the faithful make Communion from the Sacrament reserved for that purpose at the celebration the night before. All the Blessed Sacrament is consumed. Jesus is dead. The lack of the sacramental Presence of Christ is profoundly felt by us. The Sacrament having been entirely consumed, the appropriate reverence is a simple bow from Good Friday until following the consecration at the Easter Vigil. While Good Friday is the blackest of all days in Christian memory, it is not without joy joy born of the hope that is won for us on the day of resurrection. At the conclusion of the last Good Friday liturgy, the veil is released from the triptych, symbolic of the rending of the veil of the temple at Jesus' crucifixion. Again, we leave the church quietly to return on Holy Saturday.

Holy Saturday

Saturday dawns with the darkness of the cold tomb having settled around us. This brief, quiet liturgy reminds us, in the midst of Easter preparations, to slow down, to wait, to let the reality of Jesus' very human death settle around us before the Light of the Risen Christ enters our lives once again and we sing out a loud, "Thanks be to God!"



The Great Vigil of Easter

Known as the "Queen of Feasts," it is the primary feast of the Christian year and we literally "pull out all the stops" as choir, organ, orchestra, celebration vestments, altar decoration, and hand bells brought by members of the congregation combine to proclaim this central fact of faith.

We are gathered to conclude the Three Sacred Days, to hear again the story of our salvation, to welcome the newly baptized, to renew our baptismal promises and to greet the morn of hope with a shout of joy that can only come from the lips of those who have walked the way of the cross, who have followed death's dark pathway with our Lord, and who know themselves to be risen with him. "Alleluia! Christ is risen. The Lord is risen indeed Alleluia!"

The Celebration Continues

Easter is not a single day, but a 50-day celebration of Jesus resurrection. Known as the Great Fifty Days of Easter, the feasting rejoicing and alleluias continue on Easter Day with multiple celebrations of the Holy Eucharist stretch through seven Sundays and the Feast of the Ascension and culminate in the commissioning of the new Church to evangelize on the Day of Pentecost.

Come, dear friends, let us worship!

The Rev. Jerry D. Godwin
 Transfiguration
 Dallas, Texas

He Is Alive!

he couldn't sleep last night. Vell, maybe a few hours, but it idn't seem that way. To her, it eemed that she had been oomed to a lifetime of nguished wakefulness. The nages of two days before had eared into her soul, and she elived in her heart every glance f the whip, every poke, and very nail. The sound of the ammer driving the nails-that igh-pitched clink, clink, clink, link - and the sound of his voice rying out in agony still resoundd in her ears.

his was the adult voice of the hild who cried in her lap, who carned from her how to say mother," "father," "table," cup," "eat," "drink." He runs rarefooted through her memory, he boy prince. He learns to valk, and run, as a toddler he plays among the folds of her lress, hiding, and giggling when ound.

He sleeps in her memory, too. Those sweet lips are parted lightly as his steady breath noves in and out of those little ungs, and within those chubby theeks. Twitching here and there

as his muscles contract and release and find their comfortable spot, he sleeps and rises. He bounces on the bed, and cries for his mother's milk.

And now he is gone. Well, truth be told, he had been gone for some time. He left home to do what he felt God wanted him to do. He was different. He made friends and they followed him. Everyday he did something new and wonderful, and everyday she wondered if it would get him in trouble. The mixture of pride and fear during those years of his ministry were a time of profound turmoil in her heart, but she remained constant.

Finally, though, it happened. Judas had betrayed him. They showed up on the night of the Passover, cruel irony. The same night the spirit of God delivered her people was the night they took her child away.

He was led before Pilate, tried as a criminal, found innocent, and yet still he was tortured and crucified as a common crook. Her baby. And every moment of that day plays over and over in her mind.

There is laundry to do. She is hungry, and thirsty. The house

needs to be cleaned. The rest of her life stretches before her like an infinite road of misery. He is dead, and therefore she is dead. She is a ghost, a shell, a broken pot that has been discarded. Her eyes no longer see; they only tear. Her mouth no longer speaks, her lips and cheeks are slack from the tension of crying. He is dead, and therefore, she is dead.

Mary Magdalene, Joanna, and the others left early at dawn. They had not slept very well either. They had nothing to say to her. They could only hold her and feel her life steadily slipping away with every tear and every wail, and every movement of her shoulders as they shuddered with heartache.

They went with spices to anoint the body: to caress the wounds of the nails, and thorns, and the whip. Those soft, feminine hands would caress the body that had been so cruelly tortured.

As they neared the tomb, they saw that the stone had been rolled away from the door. The stone had been there to keep people from stealing the body, a final indignity. They enter the tomb to look for him, and he is

not there. "How will we tell her?" they must have thought.

And then suddenly two men in dazzling clothing appeared. The women fell to their faces, their nerves already raw from everything leading up to that moment. And the men said, "Why do you seek the living among the dead? Remember how he told you, while he was still in Galilee, that the Son of man must be delivered into the hands of the sinful. and be crucified, and on the third day rise?" And then they remembered. And then they got up, and with the first quivering gasps of joy, their eyes met, they ran from the tomb. He is alive. He is not dead.

And they ran, and ran, and ran; back to the broken, sallow, wasted woman they had left. And they told her. He is alive. No. Yes. No. Yes. He is alive. He came back to life.

And she came back to life.

And they all came back to life.

And if you are coming to life

right now, it is because...

He is alive.

 The Rev. Alexander D. MacPhail, Christ Church, Gordonsville, Virginia

Easter Wisdom from a Five-year-old

It's hard to single out a favorite noment in such a spiritually eventful week. But one I won't orget is the conversation I had vith a very sweet, very smart ive-year-old girl in the minutes eading up to the Good Friday children's service. Looking up at he rugged cross we place at the chancel steps, she wanted to tell ne that she knew all about the leath of Jesus, She didn't flinch n telling me about the people who betrayed him, or about the ingry crowds. But she knew, too, about Easter, about how "he wasn't dead anymore." Then she isked if I knew why the Easter ounny is so special. "Because," she said confidently, "it was the irst one to see Jesus alive."

You're never too old to learn, I hought. Her mother's face clouded with concern. I asked her not to worry. Her child is so nterested in the story. She's so open to the truth, she will find it.

The Rev. William McD. Tully,
 St. Bartholomew's,
 New York, New York

Place of Resurrection

In the Old City of Jerusalem there is a street called the Via Dolorosa. In Latin the words mean "The Way of Grief," and tradition has it that it is the path that Jesus walked from his condemnation, to death by Pilate, to the place of crucifixion and burial.

It is also known as "The Way of the Cross," and it is marked by fourteen "stations," each one commemorating something that happened along the way. At one station, Simon of Cyrene is enlisted to carry the cross. At another Jesus is stripped of his clothing, And so on.

At the end of the Via Dolorosa is the Church of the Holy Sepulcher, which encloses both the place of crucifixion — Golgotha — and the tomb where Jesus was buried. Nine of the stations are along the street; the final five are inside the church.

The authenticity of any particular station cannot be proven. Most of the events commemorated are in the Bible, but at least one is traditional. There is not even absolute evidence that the Church of the Holy Sepulcher marks the right place, but the tradition is old.

One of the things that Christian pilgrims to Jerusalem do is to walk the Via Dolorosa. That will be especially true during the last week of Lent, Holy Week. There are devotions that are said at each station. It is a way of remembering and entering the journey of Jesus.

It has become something of a truism to say that Americans don't do delayed gratification very well. But just because it is often repeated doesn't make it any less true. We don't wait easi-

ly.

For most of the history of Christendom, Church seasons have begun with the celebration of a holy day. Christmas, for example, begins December 25 and lasts for twelve days. Within the last hundred years or so we have reversed the custom in much of religious life. For many people this is the Easter season.

Some of that comes from the commercialization of holy days and holy times. It is easier to sell products in preparation for a special day than afterwards. And some of it comes from our modern day impatience. Computer speed is measured in nanoseconds, and each generation of technology is faster than the last.

But some of our skipping over seasons of preparation comes, think, from our reluctance to do the hard work of grief. We wan to have resurrection without cru cifixion. We want to experience forgiveness without having to acknowledge anything we migh have done wrong. We want to embrace a new creation withou having to let go of anything. We want Easter without Good Friday.

And, of course, we know bet ter, we surely know better. Life just doesn't work that way. Love neither easy nor cheap Beginnings are always preceded

by endings.

Consider entering Holy Weel this year with seriousness o heart and seriousness of pur pose. It doesn't have to be a grin time, a time of self-recrimination and punishment. That isn't the point. The point is to understand more fully the depth of the love of God centered on the Cross o Christ. The point is to know the redemption of Easter.

The Church of the Holy Sepulcher is not only the place where Jesus was buried; it is also

the place of resurrection.

 The Very Rev. Joe Reynolds Dean, Christ Church Cathedral Houston, Texas

D.Min. Program Begins Thirty-fourth Year

he Doctor of Ministry Program the University of the South egins its thirty-fourth year this ummer.

The Doctor of Ministry rogram is one of the few in the I.S. that operates only during ne summer months. This means nat clergy can participate in the rogram without a major interpotion in their parish responsibilities. It affords an opportunity or students to study in an piscopal seminary in a university setting.

he program stresses the relaonship between the practice of ninistry, and biblical historical nd theological knowledge. A Master of Sacred Theology proram focusing on research skills also available. The program sually takes three or four sumners to complete.

The D.Min. Program consists f 30 semester hours. Students re required to complete a major project that is a study of some timension of one's ministry or the ministry of the church. inancial aid is available.

The Anglican Heritage Tour ourse will be offered May 29 -

June 9. The instructor will be Dr. Susanna Metz. Inquiries about the Anglican Tour course should be addressed to Susanna E. Metz, School of Theology, 335 Tennessee Avenue, Sewanee, TN 37383-000l.

The dates for the Advanced Degree summer courses of 2008 are June 25 - July 16. Financial aid is available for the June 25 - July 16 courses.

Courses offered this summer in the Advanced Degrees program will be "Issues in Recent American Church History" by Dr. Donald Armentrout; "Introduction to Spiritual Direction" by Dr. Robert Hughes; "'Holy Terror': Religion and Violence" by Dr. Joseph Monti; and "The Gospel According to John" by Dr. James Dunkly.

Inquiries about the Advanced Degrees summer courses should be addressed to Don S. Armentrout, Advanced Degrees Program, School of Theology, 335 Tennessee Avenue, Sewanee, Tennessee 37383-0001. Telephone 800-722-1974 for all of the above courses. The email address is: advdeg@sewanee.edu and the web site is: theology.sewanee.edu.

Easter!

Over the chaos of the empty waters
Hovered the Spirit,
Bringing forth creation:
So from the empty tomb

The second Adam issued tri-

umphant.

(Hymn 177, Hymnal 1982)

Easter! This single day in the history of creation is the reason for our faith. It was the triumph of Easter morning that gave birth to the hope, dreams, beauty, and self-giving love that we know of as Christianity. Even though this day is central to who we are as a people of faith, we still have difficulty explaining what Easter means to those who have not recognized the gift of Easter in their own lives.

Mr. Holland's Opus is one of my favorite movies. It is the story of an aspiring young musician. This young man was captivated by the dream of becoming a professional jazz musician, and of composing one truly memorable piece of music. Like many young people who aspire to become professional musicians or actors, Glenn Holland earned a teaching certificate along with his degree in music. At some point in his young life he married and found

it necessary to take a "day job" as a high school music teacher to support his family.

As the years went by Mr Holland became more and more distressed with the contrast between his dream and his life. Every school year his responsibilities became greater at home and at work until finally is appeared that he would never attain what his heart told him he could become. As each new class came and went, it felt as if opportunity and time were slipping away.

Toward the end of the story Mr. Holland loses his job. If were to offer an interpretation of this story, it was at this point that Easter came to Mr. Holland.

Hymn 177 puts to music the essence of all that the first service of Easter tries to proclaim in liturgy. The reason the Easte Vigil contains a series of lesson that retell the story of God's orig inal acts of creation is because Easter is considered the eightl day of creation. Genesis tells the story of how God created the cosmos and humanity in six days, and on the seventh Goo rested. The Biblical account o the time between the seventh day and the first Easter morning is the story of a creation waiting nd longing in its imperfection or its completion. That completon arrives on Easter, the eighth ay. This may be the reason Paul efers to Jesus as the second dam in his first letter to the orinthians.

A bit of trivia that may have scaped us is that many of our aptismal fonts have eight sides. his is meant as a reminder that our baptism we have been rafted into the resurrection of sus Christ and have come to be eighth day in our lives. This the day of new beginning.

he resurrection of Jesus on the rst Easter morning was the day n which all that had passed efore was given its meaning. verv human heart had been orn with dreams. These dreams ere as unique as each individal child of Eve. They were also s universal as the longing to be ved, and to live lives of meanig and purpose. Yet somewhere etween birth and Easter, all umanity has shared something Mr. Holland's sense of loss nd frustration. Life seems to ke its own direction. The reams a person follows (or not) nd those not of our choosing eem to become our destiny. On aster all of the human experience is redeemed, drawn into a whole that has a perfect beauty.

The gift of Easter is this. Our past, our present, and our futures have been embraced by God in the one redeeming act of the death and resurrection of our Lord Jesus Christ. It was the discovery of the empty tomb that gave the first disciples new hope in the face of death. They gained an understanding of how all they had experienced tied together to bring them to that moment. In some mysterious way, God has given meaning and purpose to each of our lives. Mr. Holland discovered the meaning of his life in one expression of love. I pray that we discover a little more of ours this coming Easter festival.

Alleluia. Christ is risen.

The Rev. David Elsensohn,
 St. Peter's by-the-Sea,
 Sitka, Alaska

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Four Little Greek Words

Life as Christians active in parish or diocesan mission and ministry can become complicated and in need of prioritizing. There are four Greek words that clarify our discipleship and provide a way forward.

Kerygma The proclamation of the Good News through preaching, renewal, and evangelism. Holy Scripture is the basic source of our salvation history, and every sermon should have good news as a component. Evangelism to the unchurched and lapsed is a Gospel ministry laid on all baptized persons. Our personal and parish renewal and commitment enhances this ministry.

Leitourgia, literally the "work of the people." Liturgy is the worship of the Triune God by the people of God, especially in the context of celebrating the sacraments, as well as in the Daily Office. Here we may note the three orders of clergy; episcope, presbyter, and diakonoi in the Greek. By virtue of Holy Baptism, all baptized persons engage in liturgical worship, especially as we keep Holy Day.

Diakonoi is the servant ministry of the Church to the world. This is carried on at all the different lev-

els of the Church, from individuals through parishes, dioceses, and provinces. Community outreach in its several forms is perhaps the most common servant ministry. Again, a ministry of the baptized. In addition to hands-on ministry, we have opportunity to make offerings to special ministries: Episcopal Relief & Development, United Thank Offering, The Church in Jerusalem, Episcopal Youth & Children's Services, amongst others.

Koinonia describes our life in the Church, the Body of Christ. As baptized Christians, we are in fellowship, in communion, with one another. We are a community of believers that transcends denominational lines. Christianity is a societal religion, in contrast to some others. It is "Our Father," not "My Father." It is "our Church," not "my Church."

Our Christians life is fulfilled by living into these four ministries. Each of us is called to utilize the skills God has given in order to enhance our discipleship with intentionality and purpose. None is free to ignore them.

> The Rt. Rev. H.W. Shipps via Spiritus Gladius, St. Paul's, Savannah, Georgia



THE ANGLICAN BOOKSTORE



Offering books that might not otherwise come to your notice

JOYOUS PURSUITS: celebrating the blessings of life's ups and downs, by Drane Kendall Haw, a parishioner of St Paul's Episcopal Church, Waco, Texas; a TAD reader and supporter; and a Hillspeak visitor.

A charming half-century collection of prayers, poems, and witticisms to touch the heart, mind and sense of humor. "Herein is gathered a bouquet of others' flowers, and only the ribbon that binds them is my own," wrote John Bartlett of his masterful work, Familiar Quotations. This is Drane Haw's bouquet.

She presents this collection of cherished pieces for others to enjoy as she has. Her introduction to each part reflects her beliefs formed from experiences as a daughter, a wife, a mother, a friend — all abundant in blessings — throughout life's maze of ups and downs.

Item H001T (softbound, 5 1/2x 6, 389 pp) \$20



SACRED ATTENTION: A Spiritual Practice for Finding God in the Moment, by Margaret D. McGee, an innovative teacher, guest speaker and leader of workshops on the topics of spiritual writing and prayer.

Paying attention is rarely easy to do. It requires focus, patience and a willingness to slow down — traits that are hard to come by in this hurry-up world, but close attention to even one small piece of creation, one object, person, routine, image, word or scripture can become a prayer to God, opening a channel of communication between you and the Divine to allow for deep spiritual growth.

In this inspiring guide, you will discover ways to develop a practice of attention as a means of talking — and listening — to God.

Accessible, humorous and meaningful, these words and practices will lead you further along your path toward discovering a deeper

awareness of yourself and your relationship to all that is around you — and within you.

Item K034T (hardbound, 110 pp, further reading) \$19.99



THE TEN COMMANDMENTS FOR JEWS, CHRISTIANS, AND OTHERS, edited by Roger E. Van Horn, retired pastor of Grace Christian Reformed Church, Grand Rapids, Michigan; foreword by

Peter W. Ochs; afterword by Richard John Neuhaus.

Van Horn has gathered eminent Jewish and Christian scholars to illuminate the Ten Commandments. The volume is arranged so that writers of both traditions face off over each of the Ten Words. A Christian or a Jew writes a longer essay about one of the commandments, followed by a shorter response from a member of the other tradition — all done without sacrificing either Jewish or Christian identity.

Unique for its authentic interfaith dialog on dogmatic matters, the book offers pertinent guidelines for believing Jews and Christians today, with the goal of stimulating deeper conversation between the

two groups.

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Of related interest:

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The Ten Commandments in History, by Paul Grimley Kuntz, Item E840T, \$24



WRESTLING WITH ANGELS: Conversations in Modern Theology, by Rowan Williams, 104th Archbishop of Canterbury edited by Mike Higton, senior lecturer in theology at the University of Exeter.

Gathers writings by Rowan Williams — many now out of print or otherwise difficult to obtain — spanning the years 1980-2000. It focuses on his insightful engagement with a range of modern theologians and philosophers — Vladimir Lossky, Hegel, Wittgenstein, Bonhoeffer, Balthasar, Barth, Maurice Wiles, Gillian Rose, Marilyn

McCord Adams, and others.

Key themes explored in this collection include negative theology, postmodernity, violence, innocence, divine action, and the nature of historical development in theology. Brought together, these profound themes illuminate Williams's powerfully coherent theological vision.

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Also available by Rowan Williams:

The Truce of God, Item E929T, \$15 Why Study the Past?, Item 05DBT, \$3



A KINGDOM WE CAN TASTE: Sermons for the Church Year, by David A. Davis, pastor of Nassau Presbyterian Church, Princeton, New Jersey.

These rich sermons are rooted in congregational life and steeped in Christian doctrine and the celebrations of the church year. The book reflects one preacher's efforts at leading a congregation through the seasons of Advent, Christmas, Epiphany, Lent, and Easter. Davis uses a unique combination of resources — select Old Testament texts, the Apostles' Creed, lectionary assignments, and more — in his progression of sermons.

Readers who "listen" to these thirteen messages, or preaching conversations, will experience the gospel proclaimed and feel a comforting sense of belonging to the community of faith. This inspiring little volume is perfect for pastors preparing sermons of their own, seminarians looking for a model of good preaching, or layfolk wanting quality meditations to chew on.

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Of related interest:

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the anglican digest

- + some things old
- + many things new
- + most things borrowed
- + everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

APOSTLE TO THE IRISH

Second in a series of articles from early issues of TAD celebrating 50 years of ministry to the Anglican Communion

THE BOY who became St. Patrick was born in Roman Britain about the year of our Lord 389; in his *Confession* he names the village but its location is now uncertain, so that many places have claimed him. He was the son of a farmer-deacon and the grandson of a priest, but was a careless lad and later considered it nothing more than just punishment for his sins that at the age of sixteen he was carried off by Irish marauders and sold into slavery.

During six years as a solitary herdsman in the west of Ireland, he resolved to make better use of his life if ever he were set free. Finally, a dream showed him a ship waiting to take him to safety; he fled and found it, two hundred miles away. He worked his passage to Gaul (France) by tending a cargo of Irish wolfhounds, and then made his way to a monastery on the Mediterranean Isle of Lerins, where he spent time in study and prayer before he returned to Britain and his family.

Once home, he had more dreams. In one, a man named Victorious came from Ireland with countless letters; as Patrick read them, he heard the voice of

the Irish cry, "We beseech thee, holy youth, to come and walk among us once more", but he was not ready. He went again to France and for fourteen years prepared for ordination in the monastery at Auxerre. In 431 Pope Celestine sent a man named Palladius to Ireland to build up the small and feeble Christian community there; the man failed and died in England on his way back to Rome. Then was St. Patrick's decision made: he was ordained and consecrated by the VI Bishop of Auxerre. * With a small group of helpers, he set sail for Ireland.

Coastal tides swept their small boat along the seashore and finally grounded it at the mouth of the river Slan. St. Patrick and his party climbed out and promptly converted the local chieftain, who gave them a barn on a nearby hill-side to be their first place of worship. The site today is called Saul (from sabhall, the Irish for "barn") and is marked by St. Patrick's Memorial Church.

The cathedral church at Armagh was founded in 444 (153 years before the See of Canterbury) to be the first church in the land; it is still the seat of the Primate of All Ireland. The first building was on marshy ground, but St. Patrick afterwards persuaded the chieftain of the area to hand over his fortress stronghold on the summit of the hill of Ard-Macha. The church was moved there, and through the wars and pillaging of centuries, there it has stayed.

St. Patrick died at his beloved Saul on 17 March A.D. 461. Controversy about where his body should be buried was settled by placing his bier on an oxcart; the team of white oxen wandered a short way and came to rest near the church of Dundalethglass (now called Downpatrick: dun or "down" means "hill"), and there his grave was made.

St. Patrick left behind no parochial or diocesan system; priests cared for the people wherever they found them and the many bishops travelled like apostles, sometimes attaching themselves to large churches or local tribes. So haphazard a system could not last; it was replaced by one of organized religious communities, and monasticism became the characteristic expression of Celtic Christianity. Irish monasteries sent St. Columba to convert Scot-

land, and St. Columbanus to

^{*} Which see disappeared in 1801 when the ancient French Church was swept away by a concordat between Napoleon and Pius VII; 133 bishoprics and 23 archbishoprics were suppressed and 50 new bishoprics and 10 archbishoprics were set up - the new bishops chosen by Napoleon and confirmed by the Pope.

carry the light of the Gospel to Europe during the dark ages; their learning made ancient Ireland the astonishment of its world.

In the year 1111, during the reign of Knut, King of Norway, Denmark, and England, the Irish Church's 500 years of fiercely guarded independence was brought to an end; its monastic system was supplanted by the diocesan arrangement which still exists. For long years afterward continental ways and English politics buffeted the Irish Church; ruin and neglect were the results. Still, Irish Churchmen clung as best they could to their ancient Catholic freedom until, ironically, the Reformation (imposed without feeling by the hated English) drove the majority to embrace a Romanism that had been introduced only 400 years before. Today, about 75% of the Irish people are members of the Roman Church, the Church of Ireland includes over 10%, the Presbyterians a little under 10%, and other religious bodies are very small.

In 1870, the Irish Church's old ties with the state were cut and her endowments were confiscated. The Church of St. Patrick, however, learned again what the Holy Spirit always is teaching, that humiliation and poverty to the Christian are only strength and freedom. Supported by her people, the Church in recent years has restored her ancient



St. Patrick experiences unexpected difficulty in illustrating the concept of the Trinity to the Irish.

cathedrals, has responded with cheerful courage to the changes that have come with the country's industrialization, and continues to send missionaries to other parts of the world.

Downpatrick's cathedral fittingly is dedicated to the Holy Trinity, because St. Patrick was especially devoted to the wholeness of God (the shamrock with its three-leaves-in-one is still his special symbol). The saint whose own writings do not mention Rome, the Pope, or the Blessed Mother of our Lord, approached the august mystery of the Holy Trinity with a familiarity that long set an example for the whole Church (see Hymn 268, the beautiful "St. Patrick's Breastplate"). The confusions of the twelfth century subdued that witness, but Churchmen would do well once again to imitate St. Patrick and his disciples and not only to cherish the profound and fruitful doctrine of the Trinity, but also to make the Three Divine Persons the object of ardent love and affection. - Taddled from The Church of St. Patrick in Ulster



Blessed Dependency

THERE NOW HANGS that sacred Body upon the Cross rebaptized in his own tears and sweat, and embalmed in His own blood alive. There are those bowels of compassion, which are so conspicuous, so manifested, as that you may see them through his wounds. There those glorious eyes grew faint in their light: so as the sun, ashamed to survive them. departed with his light too. And then that Son of God, who was never from us, and yet had now come a new way unto us in assuming our nature, delivers that soul (which was never out of



his Father's hands) by a new way, a voluntary emission of it into his Father's hands. For though to this God our Lord, belonged these issues of death, so that considered in his own contract, he must necessarily die, yet at no breach or battery, which they had made upon his sacred Body, issued his soul, but emisit [dashing forth], he gave up the Ghost, and as God breathed a soul into the first

Adam, so the second Adam breathed his soul into God, into the hands of God. There we leave you in that blessed dependency, to hang upon him that hangs upon the Cross, there bathe in his tears, there suck at his wounds, and lie down in peace in his grave, till he vouchsafe you a resurrection, and an ascension into that kingdom, which he hath purchased for you with the inestimable price of his incorruptible blood. Amen.

- from John Donne's last sermon

Why, Why, Why?

It is not that this man sinned, or his parents, but that the works of God might be made manifest in him. In the 9th chapter of John's gospel lesus, as he passes by a group of people, notices a man who is blind. His disciples began to tell the story they have heard about the man, that he was born blind and they begin to speculate on ust why the man was put into the world in such a state. Either he or his parents must be particularly sinful to deserve this form of punishment, they decide. Jesus stops them and says that their explanation doesn't quite fit. Perhaps he went on with them to explain that all of us are sinful and all deserve blindness. Perhaps he even talked about how blind most of the world was to the marvels he brought as the Son of God. But what he says is pretty simple: It is not that this man sinned, or his parents, but that the works of God might be made manifest in him.

Why do people suffer and die? Why do babies come into the world with debilitating diseases or disabilities? Why do young people die years before what we consider a more appropriate time? Why do natural disasters like hurricanes, tornadoes, earthquakes, and floods take so many innocent lives? Why is it that someone we love is alive and well one day and the next day brings death? Why is it that those who are ready to die must linger sometimes for years? Why? Why? Why?

Perhaps you've been through a tragic circumstance or death of a loved one and had people offer explanations to you about what you've gone through. At those times we might hear that this was God's will for us or our loved one. God needed that per-

son in heaven we might hear, or God's purpose for him on earth was fulfilled. None of those explanations quite do the trick though, do they? The question lingers: "why do things like this happen and what does that mean for us? If we're going to suffer and die, what's the point anyway?"

That's the age-old question the disciples put to Jesus: "So what's the point Jesus?" In effect Jesus says to the disciples that they are to watch and see what happens. Here he will heal the man born blind but Jesus surely is asking them to watch more than just this one particular moment. Pay attention to each moment, Jesus may be saying. Watch how suffering and tragedy do not defeat the grace of God. Watch how the very worst things in life get turned into the very best things.

That's the remarkable thing about the life that Christ reveals. It's not that good things always come to those who are faithful. Rather, as we are faithful we see the things that are so bad get transformed into goodness. When we stumble through diffi-

culty and find our very lives transformed, we pass through things temporal and get a glimpse of things eternal. There we can see a little of God's immeasurable power. Nothing can defeat God from bringing good. The things we know will stop our world completely are somehow healed. We are sustained in our sufferings. And then our suffering becomes part of our experience of healing.

How often have those things that you wished with all your heart would not happen become the experiences where your faith in God has been formed? "Why do these things happen, Jesus?" we might ask like the disciples do. "Don't get stuck in that question," Jesus may be saying, "but watch and see what God does next!" That's the transforming power of the incarnation and resurrection of our Lord.

Watch and see what God does with those things you can't explain.

The Rev. Robert C.
 Wisnewski, Jr., St. John's,
 Montgomery, Alabama

Asparagus and Tomato Salad

An attractive, crisp, and colorful salad for the Easter Feast.

INGREDIENTS:

I pound thin asparagus stalks
I medium, ripe tomatoes, cut into wedges
I small red onion, thinly sliced & separated into rings
I cup fresh cilantro, basil, or parsley, or combination of all,
finely chopped
I cup lemon juice
I Tbsp extra-virgin olive oil
dash of crushed red pepper



PREPARATION:

Snap off tough end of asparagus spears. Microwave asparagus about 2 minutes or steam about 4 minutes until crisp-tender and bright green. Immediately dip the asparagus in cold water to stop the cooking process, then drain. Cut asparagus into 2-inch pieces.

In a large bowl, gently toss tomatoes, asparagus, onion, and cilantro or herbs. Blend lemon juice, oil, and pepper. Drizzle dress-

ing over tomato and asparagus mixture and serve.

Kairos

My dog Lena definitely lives in the moment. When she is hungry, she eats; when thirsty, she drinks. When she is tired she sleeps. Oh, does she ever sleep! She has no concept of time or marking of time. She doesn't know how long I have been gone. I could step outside for a few moments and when I walk in she greets me as though I have been gone for days. Everything she does is a new event for her.

Those of us with pets realize that they have no sense of the passage of time. We don't expect them to plan or anticipate. I have to admit, there are moments when I find myself envying my dogs and cats. I imagine there is a freedom to be found in not being pressed by time. Not that I can truly conceive of how our pets experience time, because I am always aware of it. I can never escape this perception that time is passing.

In one sense, our pets may be thought to dwell perfectly in God's time. That is, they live outside the parameters of ordinary, clock time – the time that we call *chronos*. Chronos gives us our term chronological; it means the marking of time in a linear

order. *Kairos* is another term for time, which we often call God's time, or perhaps our pets' time. This has no beginning or end; it is the infinite where God dwells. In worship, we are meant to enter into *kairos*; linear time as we understand it is suspended. The church calendar is structured to help us enter into this timelessness of God. We celebrate, perpetually, the birth, life, death, and resurrection of Jesus Christ.

How can we enter into God's time in the midst of *chronos*, in the midst of the business of all of life's franticness? Worship is one important way, especially if we allow ourselves to lose track of clock time. Private prayer and meditation can be other valuable ways that we can incorporate into our daily lives.

January marks a new calendar year; chronos marches on. But we are invited to enter into God's time every day, to "waste" time in worship and prayer – something which offers no productive value as the world sees it, but which allows us great value as we spend time with God.

The Rev. Gretchen Rehberg,
 Church of the Nativity,
 Lewiston, Idaho

Triduum

As I write on this Monday of Holy Week, my thoughts turn to the three days of solemn remembrance and celebration, Holy Thursday, Good Friday, and Easter, that together constitute the single most important feast of the Church's year. Each of these days tells us something very particular about the life of Jesus, and of our call to journey with him.

On Holy Thursday, we are reminded of his gift of the Eucharist. But along with his Body and Blood, he also gives us an example of "servant leadership," as he washes the feet of his disciples. And so, we might ask ourselves, "How do I serve my brothers and sisters?" It is by our acts of loving care that we help draw others to him, and extend his kingdom in our world.

Good Friday calls us to walk the way of the cross, as we remember how Jesus gave himself for us. What response can we give besides our love and gratitude? Our call surely is to bring our own sinfulness and suffering to

the foot of the cross, confident that he alone can transform them — and us — by his own passion and death.

The great feast of Easter is best summed up in the hymn sung by the Orthodox throughout the Paschal season: "Christ is risen from the dead, and by his death, he has trampled upon death, and has given life to those who are in the grave." It is in the rising of Jesus that we are given the possibility of new life in him, and need no longer be dominated by the fear of death. In turn, we are challenged to believe in him and to claim the victory that he gives us in his resurrection.

The sacred realities this three day feast commemorates are with us each and every day — and so are the challenges. We are consoled and strengthened by the ongoing presence of Jesus in our midst, feeding us and calling us to serve others in his name. We are challenged to continual conversion to him and his gospel, to die with him so that we can rise to new life in him. In the words of the 17th century Anglican priest-poet John Donne, "As West and East/In all

flatt Maps — and I am one — are one/So death doth touch the Resurrection."

In these times of challenge in our Church, it is so easy to focus on things over which we have little or no control, and to lose sight of the ministry for which the Church itself exists: to bring the knowledge and love of Jesus to our world, and to work with him in building his Kingdom among us. The loss of vision can only bring anxiety and turmoil. Our hearts will be still, and our lives full of meaning, only if we confidently take up the work he gives us. Let our prayer in this Paschal season continually be that of Paul, who writes, "I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if I may somehow attain the resurrection from the dead. Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own" (Phil. 3.10-12).

> The Rev. Canon Michael Perko, Episcopal Diocese of the Rio Grande, Albuquerque, New Mexico

Be Wordly Wise: Silly

One of the reasons for using modern English translations of the Bible is that the English of the King James Version, as magnificent as it is, is also a very different English from that of today Many words have subtly but very significantly changed their meanings over the past four centuries, through a process that linguists call "semantic drift," the slow drifting of meaning over time.

 ${f I}$ t is easy to handle obvious changes, but the subtle ones car be very misleading. For example "to suffer" originally meant "to undergo"; by the 16th century i changed to mean "allow" ("Suffer little children ... to come unto me" [Mt. 19:4]), and today is means "to endure pain" - this change is clear and easy to understand. There are hundreds of words, however, whose subtle changes are not so clear, and blui the real meaning of the passage A classic example of this is "silly."

Paul is often unfairly condemned as a misogynist, and

whenever the charge is made there is always a reference to "silly women laden with sins" (2 Tim. 3:6, KJV).\(^1\) In 1591 Shakespeare also says, in Two Gentlemen of Verona, "Do no outrages on silly women" (iv, i, 72). The word first appeared as saelig in Old English in about the 11 th century, coming from the Saxon selig, "good" or "happy." By the end of the 14th century it had come to mean "blessed." The modern German selig means "blessed."

In 1400 in a prayer book we find Cely art thou, hooli virgyne marie (Silly art thou, holy virgin Mary). Here it clearly meant "blessed." Being blessed, however, implies nnocence, and as early as 1470, n a work proclaiming Scotland's nnocence under the oppression of England, we find Sely Scotland, that of helpe hath gret neide (Silly Scotland, that of help has great need). The claim was that Scotland, although innocent of any offense, was being punished by England.

nnocence often implies helpessness that merits compassion and mercy, and by 1633 we have Thou onely art The mightie God, but I a sillie worm." The word had the same meaning of innocent helplessness in its use by Shakespeare in 1591 and in the King James Version in 1611. As the years went on the concept of innocent weakness drifted more toward that of foolishness, and by the middle of the 19th century, "silly" took on its modern meaning of "foolish" or "inane."

It is impossible to predict where a word might drift in the future, but it is conceivable that in a century or so, fools being irritating, one might describe a pest as silly. Another possible direction the word could take, since foolishness implies lack of intellect, is "stupid" (another drifted word, originally meaning "unconscious").

- The Rev. Richard R. Losch, St. James', Livingston, Alabama

¹ This is particularly unfair because there is great doubt among scholars as to whether Paul even wrote II Timothy.

² Happiness and blessedness are very similar concepts. In the Beatitudes (the "Blesseds," Mt. 5:3-11), many translators prefer to render the Greek *makarios* as "Happy" rather than "Blessed" - thus "Happy are those who hunger and thirst after righteousness."

Easter Gift from The Joyful Noiseletter®

Jack Jewell's contemporary painting of "The Risen Christ by the Sea" — a triumphant, smiling Christ surprising his disciples at the Sea of Tiberius was donated by the artist to *The Joyful Noiseletter* in 1990 and became their trademark. In 1990, because of many requests for it, they began offering prints in various sizes.

The grass-roots response has been phenomenal. The painting is appearing in church sanctuaries, vestibules, social halls, on church bulletin covers, in the offices of pastors, counselors, and doctors; retreat centers, Sunday schools, homes, hospitals, at funerals, and at Easter and Holy Humor Sunday ("Bright Sunday" services).

Art that captures the joy and the triumph of the Resurrection is hard to come by. We've seen some atrocious attempts at painting the Resurrection.

It is especially significant, at a time when many churches and publications — both Protestant and Catholic — are having difficulty attracting teenagers and young adults, that young people love "The Risen Christ by the Sea."

Christians from all faith traditions describe this painting as "startling in its intensity of joy," "contagious in its joy," "riveting," "inspired," "beautiful," "powerful," "healing."

Full-color prints of "The Risen Christ by the Sea" are available in various sized from The Joyful Noiseletter, P.O. Box 895, Portage, MI 49081-0895; from their web site: joyfulnoiseletter.com; or by calling toll-free: 1-800-877-2757.

The Risen Christ by the Sea

Jack Jewell, artist



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P.O. Box 895, Portage, MI 49081-0895

Ways to Give to the Ministry of Hillspeak

God gives gifts to his children in order that they might enjoy him and, in sharing their gifts, reveal and build his kingdom. Our first commitment is always to our local parish. We are also called to extend our reach to the ends of the earth. Hillspeak reaches round the world with its ministry of the written word through The Anglican Digest, the Anglican Book Club, Operation Pass Along, and the Anglican Bookstore as well as the letters and e-mails that are exchanged daily. The Foland Library serves as a repository for information useful to writers and researchers who come to Hillspeak. Our guest quarters offer refuge for visitors.

Recognizing the importance of being able to have a permanent memorial for loved ones and friends, the Board of Trustees decided to also offer, in addition to Memorial Bricks, a Book of Remembrance. This means of honoring loved ones and friends in a permanent display at Hillspeak is available for a donation of any amount. The Book of Remembrance is on display in the public area of the Twin Barns and is accessible to visitors.

Your help in this ministry in a tangible way is necessary and appreciated. There are a number of ways in which you can support the ministries of Hillspeak:

- Direct gifts of cash, checks or by credit card
- Donation to record a memorial in Book of Remembrance
- Purchase of Hillspeak Memorial Bricks to honor loved ones
- Gifts of stocks, property, or insurance policies
- · Including us in your will

For more information on making a gift to TAD, contact our General Manager, Mr. Tom Walker by phone at (800) 572-7929 or by e-mail to speak@speakinc.org.



HILLSPEAKING

Now well into my later 80s, I find myself appreciative of and intrigued by the "small things" that Bob Horine speaks to so eloquently in the "Thanks for the Small Things" chapter of his book, Stories, Tales and a Few Small Lies of a Country Parson (Forward Movement Publications, not available through The Anglican Bookstore).

I have lived at Hillspeak longer than anywhere else in my life so that the memorable "small things" that have occurred have, for most part, taken place here on Grindstone Mountain. The bigger things such as the Great Depression (as a boy), World War II (as a youngster in his 20s), the Korean War (as a not-so-young family man), have, by and large,

left little impression.

On the other hand, being hit in the pit of my stomach by a frightened rabbit's hard head is a memory that is likely to stay with me. Similarly, being hit on the tip of my nose by an offcourse bumblebee is an experience to remember. Fortunately, it was a head-on collision so his

stinger wasn't deployed.

Sometime in the mid-70s, I was on a ladder making some small repairs on the Old Residence where Patient Wife and I then lived. One hand was firmly gripping a rung (I am not particularly enthusiastic about being up on ladders); the other held a hammer. A hornet, wasp, or yellow jacket scored a direct hit on the lobe of my right ear. I dared not let hold of the ladder and I couldn't smash him with the hammer.

He took his time and then merrily sailed away while I scrambled down the ladder as fast as I could. I had a "leather" ear for

several days following.

The Silver Cloud Ranch (so called before Father Foland and his colleagues arrived in the '60s and renamed the place) earned its name because of the fog that occasionally enshrouds Grindstone Mountain, cutting it off from the rest of the world. If weather conditions are just right, two beautiful, but quite different, phenomena can occur: If temperature and humidity are just right,

the fog appears to be made of tiny particles of ice. It is a phenomenon that occurs seldom and lasts only a short time, but those few minutes are well worth remembering. The other sight to gladden the eyes and the heart comes only in the early morning just as the sun is clearing the hills to the east of Hillspeak. If the sun is red enough and the fog of just the right density pink fog occurs and sometimes lasts for a half-hour or so.

A different sight of quite another color gave Patient Wife and I considerable concern on an early fall afternoon when leaf raking and burning was underway in the neighborhood. We had just stepped out of the Farm House and looked toward Saint Mark's Cemetery and saw appeared to be a roaring wildfire bearing down on us. Not until we had walked closer could we see that it was the setting sun's rays being broken up by a light breeze blowing through the dancing leaves.

Rabbits, bugs, fog — not really related, yet interrelated to make up the warp and woof of

Hillspeak.

Come see for yourself.

- The Trustees' Warden

Guest Quarters at HILLSPEAK



Whether seeking the serenity of an Ozark mountain retreat, searching shelves in Operation Pass Along, or doing research in the Foland Library, Hillspeak's guest quarters are ideal. Scenic vistas from atop Grindstone Mountain and the proximity of Eureka Springs draw visitors from around the world. Each unit accommodates at least four people with a fully equipped kitchen. See them online at anglicandigest.org or call for more information or to make reservations. Linens are supplied but no maid service. Plan to spend some time with us.

> 479-253-9701 8-5 Central Time M-F

THE REV. MILTON D. AUSTIN. 87, in Jackson, Michigan. Following graduation from Virginia Theological Seminary, Fr. Austin was ordained in 1952. He served as Associate Rector of St. Paul's in Jackson from 1954 to 1966 and as Rector of St. Aidan's in Michigan Center from 1966 until he retired in 1986. During his years in Jackson, Fr. Austin served as a Chaplain at the State Prison, as a labor management mediator, and started a chaplaincy program for area nursing homes and hospitals.

The Rev. John W. Barkley, 79, in Kimball, Nebraska. A graduate of Seabury-Western Theological Seminary, Fr. Barkley was ordained a deacon in 1966 and priest in 1967. He served parishes in South Dakota, Nebraska, and Wyoming until retiring in 1992.

The Rev. E. DUDLEY CALHOUN, 80, in Winston-Salem, North Carolina. A graduate of Virginia Theological Seminary, he was ordained in 1953. He served parishes in Virginia and Georgia before coming to St. Paul's, Winston-Salem, where he

was rector from 1961 until retiring in 1992. He was an advocate for the homeless in Winston-Salem.

The Rev. Josephine Anne Demby, 68, in Havertown, Pennsylvania. Ordained to the diaconate in 1991, she served at Holy Apostles and Mediator in Philadelphia until 1995 and subsequently at St. Mary's, Ardmore, Pennsylvania until her death.

H THE REV. VICTOR GIBSON, 88, in Gresham, Oregon. A graduate of the Church Divinity School of the Pacific, Berkeley, Fr. Gibson was ordained a deacon in 1963 and a priest in 1964. He served as rector of St. Luke's, Gresham, from 1964 until retiring in 1987.

H THE REV. THOMAS J. HENRY, 80, in Asheville, North Carolina. A graduate of General Theological Seminary, Fr. Henry was ordained a deacon in 1963 and priest in 1964. He served in parishes in New Jersey, Mississippi, and Georgia. He was also a staff member at St. James', Newport Beach, California before retiring in 1989.

THE REV. EILEEN C. HOUSE, 51, in Baltimore, Maryland. A graduate of Yale Divinity School, she was ordained in 1991 and served as assistant rector at St. James', Lothian, Maryland until her death. She also trained dogs and worked with a Labrador retriever rescue group.

H THE REV. ROBERT KEITH, 70, in Clayton, Georgia. A graduate of the Episcopal Theological Seminary of the Southwest, Fr. Keith was ordained a deacon in 1982 and a priest in 1983. He served parishes in San Antonio and New Braunfels, Texas before retiring in 1996.

THE REV. JAMES D. MARRS, Sr., 78, in Rapid City, South Dakota. A graduate of Bexley Hall Divinity School in Gambier, Ohio, Fr. Marrs was ordained in 1955. He served several parishes in South Dakota, Iowa, Minnesota, and Nebraska and was on several diocesan committees in the Diocese of South Dakota.

THE REV. W. WAYNE PRICE, 68, in Williamsburg, Virginia. He had served as pastor of Baptist churches in Tennessee, Kentucky,

and the Williamsburg Church, Williamsburg. In 1998 he was confirmed in the Episcopal Church. In 2000, he was ordained in the Episcopal Diocese of Southern Virginia and served at Grace Church, Yorktown, until his retirement in 2006.

THE REV. DR. M.R. RITLEY, 66, in Oakland, California. A graduate of the Church Divinity School of the Pacific, Berkeley, in 1993, she received a DMin from CDSP in 2000. Ordained a deacon in the Diocese of Los Angeles in 1994, and a priest in 1995, she served as priest associate at Good Shepherd, Berkeley, and as an assistant at St. Gregory of Nyssa, San Francisco. She authored several textbooks on classical history, most recently God of Our Mothers: Face to Face With Powerful Women of the Old Testament. She was also coauthor, with the Rev. Dr. L. William Countryman, of Gifted with Otherness.

HTHE REV. DAVID D. RUHMKORFF, 77, in Cincinnati, Ohio. A graduate of Episcopal Divinity School in Cambridge, Massachusetts, he was ordained a priest in 1961. He served parishes in New Mexico and

Ohio. Most recently he served as vicar at St. Paul's, Martins Ferry. Ohio from 1992-1993. He suffered a stroke in 1984 and became an advocate for the disabled, receiving the Inclusion Leadership Award from the Inclusion Network in 2003.

THE REV. CANON EVERETT DAVIS SIMSON, 82, in Santa Barbara, California. He served in the Army in Belgium and Germany during World War II. A graduate of the Episcopal Theological School, Cambridge, Massachusetts, he was ordained a deacon in 1961 and priest in 1962. He served parishes in Ohio before coming to Los Angeles in 1969 as dean of St. Paul's Cathedral. He served as rector of St. Luke's, Monrovia, California from 1979 until retiring in 1989. He was an honorary canon of the Cathedral Center in Los Angeles.

THE REV. ALICE R. STROUD, 79, in Wynnewood, Pennsylvania. A graduate of Seabury-Western Theological Seminary, she was ordained a deacon in 1991 and served at St. James', Perkiomen, and St. Francis-in-the-Fields, Sugartown, Pennsylvania.

Rest eternal, grant unto them O Lord, and let light-perpetual shine upon them.



REMEMBER TAD IN YOUR WILL

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ing: "I hereby give, devise and bequeath to the Society for Promoting and Encouraging Arts and Knowledge of the Church (SPEAK), a not-forprofit corporation, with the present address of 805 County Road 102, Eureka Springs, AR 72632-9705 and its successor, the greater of \$_____, or _____ percentage of my gross estate, to be used in such manner as determined by its



A PRAYER FOR

Virginia

Renew Thy grace, O Thou ruler of destiny, upon the Commonwealth of Virginia, that she may ever rejoice in the dominion of Thy Providence. Bless the gracious land where Thou hast unfolded such a measure of Thy purpose for humanity.

For each step on the highway of history we lift our thanksgiving: For those who wrested welcome from the wilderness; who planted peace along the inland avenues of the sea; who saw Thy glory upon the mountain heights and likened it to freedom. Praise be to Thee, mighty Lord, for the sturdy quest which generation by generation sought out the noble mark of independence and distilled that brave wisdom into the instruments of a nation's governance.

Cherish, O Father, that generous spirit which has raised up such leaders of liberty; and sanctify to Thy people still the vision of Thy great design for them and for all men and women; through Jesus Christ our Lord.

Amen.

MOST WANTED





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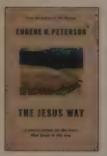
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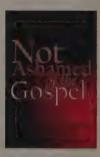
CREAM OF THE CROP



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Thanks Be to God!

A number of years ago, after a lengthy conversation on God and money, a parishioner suggested that I share my thoughts with the whole congregation, which I did. I was talking with that same parishioner a few days ago and she said, "I think it's time for your God and money piece to go out again." Fair enough. Here it is.

GOD

In our creedal statements we acknowledge that we believe in one God who is the creator and sustainer of all that is, which is a pretty radical statement if you think about it. What it basically means is that we believe that everything we are and everything we have, and everything that we might eventually possess or become, has its source, its origin in God. In other words, without God everything is nothing and that includes all of us, too. But we are not just deists people who believe in God in general — we are Christians. We believe that God is made known to us in a unique and approachable way in the person of Jesus of Nazareth. We believe that Jesus is God-with-us, and that has implications. Primarily it means that we have a way to understand how God would have us live as human beings — and that is the way Jesus lived.

But there is more! We also believe that the one thing that separates us from perfect harmony with God is the part of our nature that habitually and unavoidably rebels against Goo - the "S" word: SIN. At the very heart of our faith is the belief that, in Jesus, God has chosen to nullify this barrier and make it forever possible for us to be with God and enjoy the benefits of true Life that will never end. Why would God do this? Because what Jesus showed us is that God is Love and real Love will not settle for losing its beloved - that's us. So wha does God want in return for such a Love? Well the bad news is that God wants everything we have, but the Good News is tha God only wants everything we have. And what does that mean? Simply this. Without God we have nothing - illusions aside With God we have everything at least everything worth having-and when we offer it back to God every day, we never lose it. If this sounds like doublespeak, read on. Let's look at...

THE CHURCH

Just what is the Church anyway? Is it people, a community of worship and faith, a source of the sacraments, programs, a building, a "wonderful and sacred mystery"? It's all these and more, but more importantly, there are a few things it isn't. The Church isn't a denomination. The Church isn't an institution. The Church isn't a club. And above, all the Church isn't a charity. It sometimes has the aspects of all these, but at its heart it is a community of people who are seeking to understand what was said above about God, who are trying to shape their lives around its truth, and who are committed to making this truth known in word and deed in the world in which they live. In other words, the Church has a raison d'etre, which is different from any other organization or community in all creation. At its heart it is a community of reconciliation with God. Everything we do; everything we say and proclaim; everything we offer to the world around us must be an expression of this fundamental truth of our identity. And so we need members; we worship; we

have programs; we teach, study, pray, sing, and praise; we serve those in need; we help our neighbors; we encourage and help one another; we build and maintain beautiful and inspiring spaces to help us worship and to remind the world that here is a place where people gather to proclaim their faith in God. We do all this because we believe that without God we are nothing and with God we are beloved. We do all this because we believe that Jesus has showed us the Way, the Truth, and the Life, and that we need to become more Christ-like every day. So with those two cards on the table, lets talk about...

MONEY

To quote the words of a somewhat corny old song, "Love will get you through times of no money better than money will get you through times of no Love." But really that's at the heart of the relationship between God, the Church, and money.

Let me explain. The easiest way for me to begin forgetting what I believe about God is for me to pay more attention to my money — and by extension all the things it can do — than I pay to God.

When I do that, I begin to resemble my money. No, I don't turn green or gold, but I do become able to be manipulated, bought, sold, traded, exchanged, and too easily squandered. I also become temporal and confined, and if I'm not careful I start to be possessed by my possessions. When that starts to happen, I am easily anxious, frightened, and I become more controlling. I think you can see where this is going.

What's a person to do? Well, the Bible tells me (in more than one place) that the best thing to do is to remember where everything I have ultimately came from and, in order to make the remembrance a reality in my life, it is helpful to give back to God on a regular basis a portion of what I get. The Bible suggests the modest amount of 10% and, when I think of it, there's not a business deal anywhere I know where the managing and sustaining partner gets 10% and the worker gets 90% - but that's God's offer.

How's the best way to give back to God the simple 10% God suggests? The answer is to and through the only place where the Love of God is proclaimed, made real on a regular basis, encouraged, spread, and offered to any and all comers — to and through the Church. Yes, the Church has expenses to do all that it does Yes, the Church has a budget and needs the financial support of her members. And yes, a lot of good things are accomplished in and through the Church. BUT ... more than anything else, the Church is the incarnate reminde of the Truth about God and about me — about all of us.

Thus, in order to keep my lif in perspective, and in order to keep my soul focused on God, return 10% of my salary to Go through the Church. After that give to charity. Has this been hard for me to do? I can honest ly say that it never has been once I started. The hardest par was taking the leap. Would it b hard for you? I can't say. But suspect that the hardest par would be taking the leap. O course if you don't ever try, you know what will happen - noth ing - and wouldn't that be shame.

God bless us all (Wait a minute God already has!)

 The Rev. James L. Burns Church of the Heavenly Rest New York, New Yorl

WHOLE CHRISTIANITY

A book of Instruction in the Teaching and Worship
of the Anglican Communion
as contained in the 1979 American Book of Common Prayer
by
The Reverend Hugh C. Edsall

Questions addressed in the pages of this book:

Is it rational to believe in God?
Is Jesus really God in human flesh?
Why should I consider an Episcopal (Anglican) Church?
What will I find if I go to an Episcopal (Anglican) Church?
What will be expected of me if I go there?
What is the teaching of the Anglican Communion?
How can I be sure that teaching is true?

The teaching in this book accurately represents the doctrine and worship of the Episcopal (Anglican) Church as contained in the American Book of Common Prayer, the official statement of the full doctrine of the Church. Copies are available through the Anglican Bookstore and may be ordered using a credit card by calling toll free 800-572-7929, 8-5 Central Time, M-F or send a check to 805 County Road 102, Eureka Springs, AR 72632. The price is \$22.50 postpaid to U.S. addresses, \$29 postpaid to Canada, and \$33 elsewhere.

A Lesson in the Three "R's"

Is it that time of year again: time to test your knowledge in these three areas! The three "R's" I'm referring to are: repentance, resurrection and remembrance.

Repentance has been the subject of most of the Old and New Testament readings during Lent. We have heard how others have found ways to be reconciled to God by repenting. Through the stories of how certain behaviors have turned us away from God, we have also been made aware of how God forgives us. When we least expect or deserve it, God offers us an opportunity to meet him face to face in prayer. Repentance is not only beneficial but also necessary for us to achieve the next two "R' s."

Resurrection brings us infinite salvation. Without the sacrifice Jesus made for all of us on the cross, we would never be able to attain the promise of eternal life. It doesn't matter how much we have ignored the Word of God, we will still be able to find a way to return to God through Christ's death and resurrection. We have to turn back toward God to see the pathway to heaven, but it is

much easier to find it when Jesus Christ is your guide.

Lastly, we have to continue to remember. Our hope for receiv ing God's promise is renewed as our faith is strengthened during the celebration of the Eucharist Each time the bread and wine enter our lives, we are filled with the presence of Christ through the Holy Spirit. Remembering the gift of unconditional love car only serve to keep us focused or the promise. Recognizing ou knowledge of God in every par of our lives can only bring u closer to understanding how much we are loved. We have experienced life at its fulles when we are to return that love.

Can you see how each of the "R's" is reflected in the joy o Easter? If you ever are tested you already know you have hope and the answers will be easy.

 The Rev. Robert F. Browning Jr., St. Andrew's Poughkeepsie, New Yorl

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WE RECOMMEND

These items are NOT available through The Anglican Bookstore.]

artian Child (DVD - New Line Home Entertainment).

sed on *The Martian Child: A Novel About A ngle Father Adopting A Son* by David errold, John Cusack and Amanda Peet star the delightful and provocative if somenat syrupy story about a widower who lopts a troubled young boy. A heart-warmg tale of parent-child relationship and the ruggles we all experience in broken bonds love.



ughter, tears, and no surprises but some orthwhile entertainment for those who are not

p jaded by most of today's cynical popular entertainment. - JDB

nted PG, Movie runs 108 minutes

Beckoning Silence by Jim Brewster (Publish America).

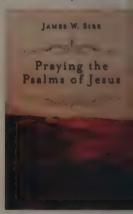


Following Brewster's earlier novel, *The Vicar of Afton*, this story picks up with the new curate's (Rachel Mason) determination to leave St. James and go to Nepal to seek peace and a new meaning in her life after the drug death of a man she sought to help. On a flight to a Tibetan refugee camp in central Nepal, the plane crashes and she is captured by Chinese Maoists. Her captivity in the shadow of the mystical Himalayas and her own gradual healing while aiding the wounded restore her faith and purpose.

Attempts by the U.S. to obtain Rachel's release are frustrated by internal conflict and secrecy as her story plays out against restivenew voices at St. James and the complicated lives of its parishioners ISBN: 1424181224, \$22

Praying the Psalms of Jesus by James W. Sire (InterVarsity Press).

At key moments in his life on earth, Jesus Christ turned to the Psalms for words to express his deepest thoughts and emotions. The reader will begin a journey into the mind of Christ by immersion in several psalms to which Jesus refers and also fulfills. The second half of the book focuses on the heart and mind of Jesus as he prayed the psalms. Structural analysis of each psalm increases one's ability to read the Psalms while a guided personal prayer liturgy with each chapter allows the reader to go deeper in the experience of praying the Psalms. Through this process, we discover more of Jesus' human



life. At the same time, we discover more of who we are as we come before God. Also included: a group discussion and prayer experience to accompany each chapter. ISBN: 978-0-8308-3508-9, \$16

Thanks!

A heartfelt expression of appreciation is due to Virginia Gerhart, a financial planner and a longtime parishioner at Church of the Nativity, San Rafael, California, and a cradle Episcopalian. Virginia has generously shared her gifts and time to assist in the proofreading of TAD for the last year. Her efforts have helped us to find more mistakes BEFORE they get into print. As with all print material, ferreting out typos and errors in grammar are challenging aspects of the work. We always welcome serious volunteers to help us carry out the Ministries of Hillspeak — including preparing THE ANGLICAN DIGEST. Please contact us if you would like to help.

Easter: The Great Fifty Days

Every person has significant episodes or milestones in his or her life as he matures which help convey a sense of individuality. These events give each of us identity, meaning or self-understanding. So when we want to tell someone who we are, we reveal what has happened to us in the past to make us who we are in the present. This storytelling is a rehearsal in personal identity, and one in which we all participate.

I once visited a lady who was ninety-four years old. Almost the first thing she told me about was her deceased husband, whose photograph was still prominently displayed on an end table. He had been dead for a number of years and yet she remembered him with impressive vividness. She was in effect saying to me, if you want to know who I am, you must know something about my husband. Who she was, even at ninety-four, could not be separated from the great fifty years she was married to this wonder-

ful man.
You see her fifty years of marriage was not merely something in the past, it was the formative episode in this lady's selfidentity. In a very real sense a similar statement can be said of the Church. The events which happened to the first disciples after Jesus' resurrection affected them profoundly the rest of their lives. It also powerfully influenced the mission of the Church which was founded upon their preaching. If we were to ask Peter, James or John who they were, they would be unable to answer apart from Jesus and his resurrection.

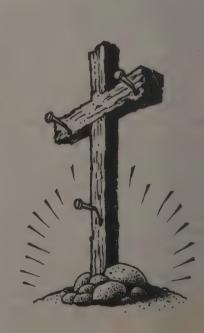
When these Galilean disciples, during the fifty days between Easter day and Pentecost, met with the risen Jesus, he taught them, restored them and opened their eyes to his immanent and transcendent reality. Their selfidentity was shaped by their fellowship with him and with one another in his presence. After Pentecost, when the promised Holy Spirit was given to them with miraculous signs and wonders, they began to preach with new boldness the message of Jesus' death and resurrection, and the new life of hope he offered. They knew their message first-hand because they had been living with the reality of the resurrection for the past fifty days! They knew of whom they spoke! And they knew who they were in him! What about you and me? From where, and from whom, does our identity come?

This season of the Church year, commonly known as Easter, The Great Fifty Days, is designed not merely to recall the beginning days of the Church, but more importantly, to encourage us to experience the new life of the risen Christ. Easter is more than one Sunday in Spring, or even a season in the Church Year. Easter is to be for us as Christians the single most formative episode of our lives. This is possible not just conceptually, but experientially. Why? Because Jesus lives! And through his Spirit he presently encounters us, acts and speaks. His approach is no conjurer's trick nor puppeteer's performance: In Austin Farrer's words, "What the ventriloquist feigns the Creator performs." A vital relationship with the risen Jesus can be the formative episode, event and person in our self-identity. We can be an Easter people. Like those crazy birthday candles relighting themselves again, we are made a people, like our Lord, whom a dark world cannot destroy, defeat or snuff out.

How do we become such a

people? By knowing personall the risen Christ, and letting hir reshape our lives and identities. Through corporate worship, personal meditation, and daily obedience we can seek the rise Lord during The Great Fift Days of Easter. Like that ninety four year old lady who spok vividly of her husband, we can speak impressively of our lift with Christ. Ah, and not just speak, but live!

 The Rt. Rev. Mark Lawrence via Saint Paul's Bakersfield, Californi



Easter Too: Thomas Sunday

 ${f A}$ lleluia! Christ is risen! The Lord is risen indeed! Alleluia!

 W ell, here we are again on Thomas Sunday. Good old doubting Thomas. Thomas could be the patron saint of modern people. Thomas was reported to nave been a twin, and it's possiole he was an identical twin — as such, he would have known all about mistaken identity. He would have known how easy it s to be wrong about something, even when we see it with our own eyes. He couldn't take the disciples' word about having seen Jesus alive; he needed proof; he needed to be sure.

esus says to Thomas, "Blessed are those who have not seen and yet have come to believe." That would be us. We didn't make it to the empty tomb, didn't see the angels, didn't hear Jesus call us by name in the garden. We weren't in the upper room with the other disciples when they got to see Jesus. When we hear the gospel stories, we sometimes identify with the characters in them. Are we like Peter, over-

come by fears when things get tough? Could we be strong like the women, who stayed with Jesus despite the cost? Maybe. But most of all, we're like Thomas. We have doubts. We want proof.

Most of us long for accuracy in the stories about Jesus so that we can feel that we have that proof all the witnesses are in agreement, so this is exactly what happened. Some of us create that neat and tidy bundle in our heads, but many of us only manage to produce a package that looks like it was wrapped by an inexperienced buffoon, a package that definitely would not stand up to the rigors of the postal service. Yet we long for that neat and tidy package that will build our faith, help us believe when we're in a crisis, and keep us going over the long haul of discipleship.

What we get from the gospel accounts are stories filled with conflicting accounts, Some people see only the empty tomb, some see an angel or two angels, some see Jesus, some talk with Jesus, some only recognize Jesus when he breaks the bread.

Everyone seems to have been caught off guard by the resurrection. The disciples don't seem to be able to capture their experience with any accuracy. They always seem surprised by Jesus' appearances. They seem to struggle to deal with how resurrection works. Yet Jesus comes to them in their fear, their confusion, and their doubts and greets them with "Peace be with you." He even makes a return visit the next week so that Thomas can experience the resurrection first hand.

It is important for us to remember that Jesus does not come to the disciples in a blaze of glory, surrounded by angels or accompanied by trumpet flourishes. Rather he comes quietly; he seems to surprise the disciples. And he comes with his wounds - the wounded savior coming to his wounded disciples. He is not all neat and tidy, but still bears the marks of his suffering, the marks of his humanity. Even his resurrected body still shows the signs of his dwelling among us. As humans, we struggle to hide our woundedness as a sign of weakness, yet the risen Christ still bears his woundedness and comes to meet us and bring us his peace. His resurrection gives us hope that we will be healed and made whole.

When the risen Lord came to the disciples in the upper room he brought them his peace, he breathed his spirit on them and commissioned them to live and preach his message of love, forgiveness, and peace.

In the creation story, God molded Adam out of the clay and breathed life into him. In the upper room, Jesus breathes the restoring life of God into the disciples, making them new people and, through them, offering new life to the world. The very fact that we are here this morning continuing to celebrate the resurrection of our Lord, is testimony to the power of the Spirit present in the disciples and in the church throughout the ages.

This story isn't a vignette frozer in time in that upper room ir Jerusalem; it is gospel, good news that transcends time and place. Whenever we practice for giveness, whenever we overcome the power of death in its many forms — hatred, violence indifference — the spirit of

Christ is alive and well in believers. Resurrection life is expressed again in this time and place. We can't "prove" the resurrection, but we can point to it whenever we show that the life of Christ has not been extinguished out is enfleshed in us and in every Christian community.

esus' appearance to Thomas reminds us that doubts do not disqualify us from discipleship. lesus says to Thomas and to us, 'Do not doubt, but believe." The theologian Paul Tillich said that doubt isn't the opposite of faith; rather it is an element of faith. Frederick Buechner, Presbyterian pastor and writer, puts it in more basic terms. He says that if we don't have any doubts, we're either kidding ourselves or asleep. He characterizes doubts as "the ants in the pants" of faith they keep it awake and moving! Doubts do not disqualify us from discipleship.

At the very beginning of the Gospel of John, the author proclaims that, through Jesus, God has brought life and light to the world. In the death of Jesus on the cross, it appeared that the powers of darkness were

stronger than the power of light, that darkness had overcome the light. Through the resurrection, we are shown that the light still shines. Jesus commissioned the disciples to continue his work, to spread his light throughout the world. Their future changed through Christ's gift of the Spirit. In our baptism, we are sealed by the Holy Spirit and made Christ's own forever. We, too, have a new future because of Christ's resurrection. We, too, have been commissioned to spread the light of Christ.

Marjorie Hewitt Suchocki, a contemporary theologian, asks us to think about the resurrection through the metaphor of the sun. She says, "We cannot look directly at the sun, for the brightness would blind us - our eyes are not suited to that strength of light. Yet the sun, which we cannot see directly, illumines all else, and in its light we make our way in the world." She goes on to say that the resurrection "illumines the entire landscape of the New Testament: the resurrection is the confirmation of that which Jesus revealed in his life and death and it is the catalyst that transforms the disciples, releasing the power that led to the foundation of the that led to the foundation of the church."

On this April morning, when the world outside our doors has put away the baskets and the bunnies of Easter and moved on, we continue to be challenged to live as though the resurrection really does illumine our lives. We are challenged to reach out and embrace the future in faith, believing that the light of the resurrection will enable us to make our way in the world. We are challenged to seek peace and reconciliation, knowing it is the work of Christ and the Church. And most of all, we are challenged to remember that while we may look at ourselves and see only doubting Thomases, God looks at us and sees the best: God sees beloved children, faithful friends, spirit-filled partners in the ongoing work of creation.

Alleluia! Christ is risen! The Lord is risen indeed! Alleluia!

The Rev. Mary K. Morrison,
 St. Luke's,
 Los Gatos, California



Thoughts on the Holy Trinity

God is one.

God expresses or manifests himself in three Persons, Father, Son, and Holy Spirit. Each is a self-expression of the One God...

Some great minds and devous souls have attempted to explain the Triune God's essence but their genius and piety fail them God is beyond our vocabular and beyond explanation; if hwere not, he would not BE God God cannot be dissected lik some frog in zoology class.

Draw some ink dots on a piece of paper. Imagine for one made moment that those ink dots represent us, mortal men and women living in our natural world. Now imagine that you represent God. Now ask your self how those ink-dot-people in their two-dimensional world could ever hope to describe you in your three-dimensional world — you who are flesh and blood mind and physical power, able to hold that little paper world of ink dots in your hand.

God is infinite and as sucl cannot be adequately explained by us. God does not require u o explain him. He calls us to dore and praise him.

Nevertheless, God does reveal imself and to that extent, we an say we know God. To that xtent, we can say we undertand the Holy Trinity. Father, on, and Holy Spirit — each peron of the Godhead has a set of haracteristics or attributes. Ometimes these are identified as hough they were God or efined God. They do not. They re true, but they are true as ttributes of God.

God the Father is Creator. He s a "He." He is also a "She." God is Both and Beyond gender - way beyond. God cannot be onfined to one gender because o do so would be dishonest; we nay not honestly anthropomorphize him. Jesus chose to call God, Father, because that was he relationship between God's eavenly manifestation and his arthly manifestation of himself, esus. Like Jesus, we too can call pon "God the Father." But when we do, that is our acknowldgement of a relationship not a ender.

God the Father is all-knowing, an attribute.

God the Father is all-seeing, another attribute. God the Father is all-present and everywhere, an attribute.

God the Father is all-powerful, an attribute.

God the Father is mercy, all mercy.

God the Father is justice, all iustice.

God the Father is love, all love. God the Father is the Word. God the Father is in his creation, And outside of it, outside Time and Space.

Jesus Christ is the Son of God.
Jesus is all God.
Jesus is all man.
Jesus' essence is one and the same as the Father.
But Jesus' essence is also one who shares humanity's essence or nature or beinghood.

Back to those inkdot-people you love who live in the dot world you made for them: Let's say you put yourself into their world as one of them. Down there on that piece of paper you are still completely you. But now you are also one of them.

This is like God's incarnation into the time and space of our natural world. This is such a simple, basic act of love for one's creation. God loves his creation enough to become part of it.

Jesus was not an afterthought: That is the way it was to happen from the beginning. The Word, the very Word, now has to speak in simple words. The one true God everywhere and eternal, is now entrapped in the mortal flesh and bone and blood of a man. God who is timeless, parachutes into history and lives for only a few, short span of years. The God who gives the law, now goes beyond the law to make a new covenant. The God who is infinitely powerful, now shares the pain, temptations, and hungers of his finite creation. Jesus is completely human and completely God.

God the Holy Spirit, equally sharing in the essence of the Father and the Son. Whose attributes are neither male nor female: Whose attributes are peace; Who comes as a dove or fire: Whose properties are to protect, enliven. cleanse. heal, defend. inspire, and grab the hands of mortal man to write the words of God on paper.

So that is the Holy Spirit,
AND those are the attributes
of the Triune God.

But to explain God, to define God, is to pretend to go outside the realm of our finite world, to pretend to go beyond and around him.

Only God can explain God and he chooses not to.
God chooses to only say: "I AM Let us choose to say,
Amen

 Ron F. Rowley, St. Paul's Jackson, Michigan

Help Us Spread the Word

If you find an article in your reading, which you think worthy of a wider audience, please send it to TAD with a note telling where you found it. Mail items to Managing Editor, THE ANGLICAN DIGEST, 805 CR 102, Eureka Springs, AR 72632.

Beloved of God...

In the Sacrament of Baptism, the Church through the priest and the congregation reach out to the one being baptized and say on behalf of God Almighty: "You are my beloved son or daughter. In you I am well

pleased!"

If that sounds familiar, it should. That was what Jesus experienced at his baptism in the River Jordan (c. Mt 3:17). And it is a marvelous message of affirmation. In it we hear at a profound level the affirmation that we are created in the image and ikeness of God, unique, one of a kind, irreplaceable, special, a work of beauty, and a persone endowed with the ability to create and to love – the image of God!

This is a message that needs to be heard loud and clear in our world today. There are so many nurting, lonely people, who end up on drugs or alcohol or making a name for themselves by violent behavior. And the culture around us tells us again and again that we are not "okay" unless we own or buy or have what is being sold to us through the media.

But this vision of God, which

was shown to us in complete form in the life, death, and resurrection of Jesus, is not something we can embrace in a moment. We do not learn that we are beloved of God simply from this baptismal service. It is an awareness that has to grow within us and be experienced by us from the interaction with others who seek to live out the Gospel.

That's where baptism is the beginning of a journey. Along the way, the love from family and friends, and from other Christian people, will continue the affirmation process. Eventually, the awareness can sink deep into our consciousness and we can pray with David: "I will thank you because I am marvelously made; your works are wonderful, and I know it well" (Psalm 139:13).

Parents promise God in the baptism event that they will be "responsible for seeing that the child you present is brought up in the Christian faith and life" (BCP p. 302). The home is indeed the first place where this vision of being beloved by God can be taught and experienced.

Godparents used to promise to care for and raise the child if something happened to the parents. Now the promise is to take a special interest in the child, in his or her growth and development. That means expressing that love and affirmation to them that adds to what they experience in the home. Whatever action is possible, it is directed toward helping "this child to grow into the full stature of Christ" (p. 302).

As a congregation we make a promise also when we baptize a child. We promise to "do all in our power to support these persons in their life in Christ" (BCP p. 303). This means we will affirm them when we encounter them at worship or in the activities of parish life. It also means that we as a congregation will organize educational programs and good experiences, such as Sunday school, camp and the like to continue the affirmation as they grow into adulthood.

Baptism, therefore, is more than the entrance rite into Church. It is initiation into whole people (the Christia Community throughout the world) who seek to live our God's vision for human relationships and God's vision for how we handle our things and the resources of the earth.

When children are born, w begin to look forward to what their lives might become. W teach them to care for them selves, to read and write, to play to learn music or games, an such. We need also to teach them to pray and to worship, and to learn that they are beloved of God and called to share God love and vision with others. What a beautiful challenge!

 The Rev. Joseph Neimar Paw Paw, Michiga

Free At Last!

In England in 2007 we celebrated Easter in the midst of events commemorating the bi-centenary of the abolition of the slave trade in Britain.

The work of the abolitionists, previously unknown to some, was re-told to all during Lent

through services, walks, meditations and many other commendations.

Each event reminded us anew of the searing faith that drow Wilberforce, Clarkson, Equiand Newton, Sharp, Ramsay, and others to bring to campaign s relessly to bring an end to the nhumanity of slavery.

In the breaking of those chains hat kept their brothers and sisters in bondage, the abolitionists roudly declared their Christian elief in the equal value of all umanity. This was not a case—s so often touted today— of hith versus human rights. For the Abolitionists their belief in the right treatment of all peoples was founded, grounded, and expounded in their belief in the case Christ.

Juring the Primates' meeting in anzania earlier last year, I ttended a service in Zanzibar here the Cathedral Church ow stands proudly on the site nat was once the market place or the trading of slaves. The nanacles and shackles which emain in the slave pit bear testanent to the true inhumanity xperienced by our brothers and sters made in the image of God. t that place I was overcome ith a deep and profound sadess of the suffering endured by nose enslaved.

Freedom from physical slavry was an achievement of the bolitionists, but their inspiraon was that great teacher who ought a greater freedom with his own life: freedom for us all from the bonds of sin. It is at Easter that we remember once more that freedom won at such a high and terrible price. A remembrance that helps us to hear once again God's invitation to participate in the death and resurrection of Jesus Christ. He says to us "do not be afraid."

For it is in the stone rolled away from the tomb, in Mary Magdalene's recognition of Christ, in Peter and John's race to the Garden, in the linen cloths folded on the cold, empty slab of stone; it is in each and all of these that the words of a twentieth century Christian fighter for justice ring out to each of us as: "Free at last! Thank God almighty, we are free at last."

In his mighty and glorious resurrection, the living Christ declares that we are no longer slaves to sin, no longer bound by those failures and mistakes which remain nailed to the Cross of Golgotha, but we have a freedom in him to stand before the throne of God and join with the angels in singing the praises of his triumph.

The Most Rev. and Rt. Hon.
 Dr. John Sentamu,
 Archbishop of York

Easter Fits the Size of God's Work

Recently a parishioner asked me about the white funeral pall that we place on a casket or an urn as they enter the church. What is a funeral pall? The pall has two symbolic meanings, both deriving from the New Testament. First, the pall recalls our baptismal garment. At baptism we are robed in a white garment as a sign of our resurrection and our inheritance of eternal life. The pall recalls Revelation 7:14, which announces: "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb." Second, the pall signifies equality. The letter of James (2: 1-9) discourages favoritism in the Christian faith. James says: "Show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of Glory." The funeral pall clothes every deceased Christian with the same garment so that we appear as equals before our Creator. The funeral pall is indeed an Easter symbol.

There is no more important time to be reminded of eternity than when we are challenged by death. This past Wednesday morning I made my way, as have done countless time before, to Oakdale cemetery. Th dichotomy between the variou gravestones and the glory blooming dogwoods and azale was palpable! In so many way this is the earthly world we live in. Yes, we live life, but we exp rience death. Sometimes th death is physical, sometime relational and at yet other time it can even be spiritual. Like th funeral pall which covers ever casket or urn, so too Easter ca transform every kind of deat we might experience.

Easter fits the size of God work. Touched by the one who created the heavens and the earth, comes the ultimate mirac which we proclaim by singing "He is risen, he is risen! Tell it owith joyful voice: he has bur his three days' prison; let the whole wide earth rejoice: deat is conquered, we are free, Chrihas won the victory."

With Christ's resurrection comes our resurrection, the further fillment of our baptismal promise. With Christ's resurrection comes death's ultimate defeat With Christ's resurrection is the victory of heaven over hell, low over hate, hope over despair, for giveness over sin. Like the early comes our resurrection is the control of the c

elievers, we who now journey this earth can live joyfully, nowing that the gift of Easter is ernal. The question for us this eason is "How do we live into his Easter promise?"

The Rev. Ron Abrams,
 St. James Parish,
 Wilmington, North Carolina

Serenity Prayer

od, grant me the serenity to accept the things I cannot change;

ourage to change the things I can:

nd wisdom to know the

iving one day at a time; njoying one moment at a time; ccepting hardship as the pathway to peace.

aking this sinful world as it is, not as I would have it.

rusting that he will make all things right if I surrender to his will;

hat I may be reasonably happy in this life.

nd supremely happy forever in the next.

-- Reinhold Neibuhr

OPERATION PASS ALONG at Hillspeak

Operation Pass Along receives books, vestments, clericals, and other items from individuals or groups who are disposing of them. We redistribute items to those who come to Hillspeak to browse the over 13,000 volumes on OPA shelves at no cost. Others are sent by mail to those who have requests for specific books. If they are in North America or other "First World" countries, we charge shipping. If the requester is in a "Third" World country or one where Christians are restricted -Africa, the Balkans, Southeast Asia, the Philippines, or Central America, we bear the shipping costs with money from users who send a bit extra for books they receive or those who donate to OPA

We will gladly take any books — theological and religious books are, of course, of primary interest but even "light" reading finds a home in seamen's or prison libraries. To donate or request books, or to learn more, contact OPA at Hillspeak. Call 479-253-9701, M-F, 8 - 5, Central or e-mail speak@speakinc.org

From the Editor... Cry Freedom

How shall we understand freedom? Perhaps because I am in a state, South Carolina, where candidates earlier this year were running around saying "you are free so vote for me!" this has been much in mind.

There is a lot of sloppy thinking about freedom these days. For too many it only means the ability to choose a candidate or a product. Or it is understood to be the removal of external constraints, as in I need the government out of my — then fill in the blank: my business, my body, and on and on.

Christian thinking about freedom is a totally different animal.

For one thing, in the Scriptures, freedom has an interesting relationship to time. Freedom is something which was present in creation, and which will be fully present again at the end of history when God brings it to its conclusion. But what about the present? The people Jesus spends time with—say, for example, the woman at the well (John 4), or Zaccheus (Luke 19) are not free but constrained, imprisoned, and encased. When Jesus rescues them, freedom begins, but even

then it is lived out in the tensic between the already of new li in Christ and the not yet of the fullness of the eschaton.

So apart from Christ peop who think they are free need hear the bad news that their pe ceived freedom is an illusio One would like to hear mo from preachers these days on th score, since they are addressing parishioners who are work holics or poweraholics or sex holics and/or addicts to heave knows what else. Why is it that group like AA seems to kno more about real freedom than: many churches? Because the begin with the premise which says their members are enslave - that is the first of the twelv steps.

And there is so much more freedom then even this. In the Bible, real freedom moves in none or two but three directions.

Freedom from is one piece the puzzle — freedom from si from the demands of the larger from the tyranny of the urger from whatever constricts us from being the people God intended us to be.

Equally important, however, freedom for, freedom for Chris for service, for God's justice, for ministry. Paul wonderfully described for the control of the c

ribes himself as a bondservant Christ Jesus, and the Prayer ook has it right when it says od's service is "perfect freeom."

Freedom with should not be issed, however. For Paul in alatians Christian freedom is of the Christian by herself anged by the gospel. This has no much in common with the dividual shopper in Wal-Mart eciding exactly what kind of opcorn or yogurt she wants. No, al freedom is to be liberated to be for Christ with the new pilim people of God who reflect tock a little of heaven's light on

earth. A real church is one where people enjoy *koinonia*, fellowship, the richness of God's life shared into them which they then share out in Christ's name by the power of the Holy Spirit to the world.

Paul says it wonderfully in Galatians: "For freedom Christ has set us free. Stand firm, therefore, and do not submit again to a yoke of slavery." Do not settle for anything less than this real freedom, freedom from bondage, freedom with our fellow pilgrims, and freedom for the God who made the heavens and the earth.

- KSH+

About the Cover

The Resurrection in architectural glass from Austin venue United Methodist Church, Waco, Texas.

In 1925, a new church edifice was designed by the Harrison Hunt. The windows for the new turch building were made by the Jacoby Art Glass ompany of St. Louis. In 1954, a tragic fire destroyed a sanctuary and its windows. Only the Jacoby windows in the church tower survived.



After the fire, Walter Cocke, Jr. was selected as the architect for the storation of the church and the Kebrle Stained Glass Studio of Dallas as commissioned to create the church windows. According to oral adition, Dr. G. Alfred Brown, senior pastor at the time of the fire, lected the theme for the windows.

Credit is noted to John Hatchel for the photographs of the stained ass window and to Karen Fleuriet for information about and photoaphs appearing on the church's website, www.austinavenueumc.org.

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